Myself

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THE GIFT OF

REVEREND

WILLIAM CHANNING GANNETT

OF ROCHESTER, N. Y.

MYSELF.

"It is beyond price."

"Just such a book as I need."

"It is a perfect little treasure."

"A book of inestimable worth."

"The most prized of my books."

"Admirable in idea and execution."

"It is a basket of gold and silver apples."

"Exceedingly valuable for constant reference."

"Precepts of marvellous beauty and exceeding force."

"It ought to be in the possession of every young person."

"It can but be a great help in the formation of character."

"It is a good book to have always at hand—stimulating and suggestive."

"A book of rare value, and will always refresh the reader. A book of gems."

"Cannot but be helpful to a very large number of those to whom it is dedicated."

"I never open the book that my eyes do not fall upon a sentence laden, like a new revelation, with messages of hope, courage, and trust."

"It cannot fail to do great good, impressing upon the mind of youth the universal and eternal nature of truth and of the laws of being."

"I hardly know what has given me a greater pleasure than 'Myself,' with the comforting and all-sustaining power of its truths. Truly, it is as a lamp to one's feet."

"It certainly embraces all that mankind knows or needs to know respecting these great subjects. The 'summary' is admirably stated, especially the thirteenth proposition."

MYSELF.—Continued.

"Here are grouped together the seed-thoughts of the masters, touching Life, Duty, and Destiny, in a very striking way; and not the least valuable part of the book is the weighty 'summary.'"

"It contains more wisdom to the square inch than any book I have ever seen; but I am no less interested in the explanatory statements and comments, which touch the harmonious chord of truth within me."

"No young man or young woman can fail to be better for these strong, healthful thoughts of the grandest minds, regarding the true self in its rights and its duties. I would put the book into the hands of all thinking young people."

"While breathing the atmosphere of the beautiful thoughts embodied in 'Myself,' one feels almost akin to the great and good of all ages. In the hands of the 'intelligent young men and young women of America,' it should hasten the birthday of brighter hopes and higher aspirations."

MYSELF.

"My Mind is Myself."—*Plato.*

"On Earth there is nothing great but Man; in Man there is nothing great but Mind."—*Kant.*

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MYSELF:

*

THE GREAT TEACHERS OF MANKIND

ON

THE NATURE OF MIND

AND

THE LAWS OF LIFE.

LAFAYETTE CHARLES LOOMIS.

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DEDICATED

TO THE INTELLIGENT YOUNG MEN AND YOUNG WOMEN

OF AMERICA.

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PREFACE.

In laying out my summer reading, two years since, circumstances purely personal, invited my attention to the views of the wise and good men of all ages, irrespective of their religion, upon Life, Duty, and Destiny.

The researches which followed were in no wise with a view to publication nor in the pursuit or interest of any theory or belief; I wished myself personally to know what these leaders of mankind thought concerning Life and the Hereafter.

The result, when completed, appeared to me of too great worth not to be given a permanent form.

L. C. L.

9516

"Man is greater than any System of Thought."
—*Confucius.*

PRELIMINARY NOTE.

The origin and destiny of mankind, and the right-ordering of life, have, in all ages, engaged the most earnest consideration of the wisest and best of our race. The enlightened child of earth has ever turned to the great question of his existence, his duties, and his destiny.

And whilst we, as they, ask, "Whence we came, and whither do we go?" the greater quest of the intelligent mind is, "How shall we direct our life that we may gain the most and the best of this inestimable, this mysterious gift of conscious being?"

The Great Teachers of Mankind have bequeathed to us a record of their thought touching this most absorbing of all human interests. Whatever their religion or their civilization, the supreme end of life with them, has ever been, to learn the will of the Creator of mankind, and to walk in the way appointed by him.

As we turn the pages of these wisest and best of earth-born, every thoughtful and noble soul recognizes with a grateful sense of obligation, that the principles of mind which they discovered, are but the principles of his own being; that the laws of conduct which they found wisest and best for themselves, are wisest and best for him also; *that there is but one human nature—my own; but one type of mind, of being*—MYSELF.

"The fairest fruit Earth holds up to its Maker is a finished Man."—*Humboldt.*

CONTENTS.

PRELIMINARY NOTE.

B. C.
1000, *or prior*. Early Hebrew.
600, *or prior*. Zoroaster.
500, *or prior*. Early Hindu.
580. Pythagoras.
551. Confucius.
400. Later Hebrew.
469. Socrates.
430. Plato.
384. Aristotle.
106. Cicero.
8. Seneca.

A. D.
50. Plutarch.
121. Aurelius, M.

ROMAN ERA.

A. D. Jesus.
First Century. Early Christian Writings.

MIDDLE AGES.

* * * *

MODERN ERA.

1483. Luther.
1533. Montaigne.
1561. Bacon.
1564. Shakespeare.
1596. Descartes.
1608. Milton.
1627. Bossuet.
1628. Temple.
1632. Locke.
1646. Leibnitz.
1672. Addison.
1674. Watts.
1681. Young
1688. Swedenborg.
1706. Franklin.
1709. Johnson.
1709. Ried.
1724. Kant.
1732. Washington.
1749. Goethe.
1770. Wordsworth.
1762. Fichte.
1769. Humboldt.
1772. Coleridge.
1780. Channing.
1782. Webster.
1794. Bryant.
1795. Carlyle.
1796. Mann, H.
1800. Macaulay.
1802. Kossuth.
1803. Emerson.
1804. Hawthorne.
1805. De Tocqueville.
1807. Longfellow.
1809. Lincoln.
1809. Gladstone.
1810. Parker.
1811. Sumner.
1811. Greeley.
1818. Beecher.
1819. Ruskin.
1820. Spencer, H.
1825. Huxley.

SUMMARY.

CONCLUDING HISTORICAL NOTE.

"The greatest man is he who chooses the right."—*Channing.*

"Nothing can be great which is not right."
—*Dr. Johnson.*

"I look upon the simple and childish virtues of veracity and honesty, as the root of all that is sublime in man."—*Emerson.*

THE GREAT TEACHERS OF MANKIND

ON THE NATURE OF MIND

AND THE LAWS OF LIFE.

Early Hebrew Scriptures: *Supposed to date prior to* 1000 *B. C. Believed to be the oldest writings extant.*

It is one of the most memorable and most important facts of the intellectual history of mankind, that the first principle of morals known among men, places man's acceptability to his Maker solely upon the ground of upright conduct.

And it is of still greater significance that, in these earliest known writings, this great principle of human conduct is represented to have been spoken by the Creator himself to the primeval family he had just placed upon the earth, not as a new law, or a new rule of conduct, but as a principle self-evident, and admitting neither cavil nor question.

"If thou doest well shalt thou not be accepted?"—*Genesis.*

"To obey is better than sacrifice."

Early Hindu Teachings: *Believed to date between* 1000 *and* 500 *B. C.*

"*The Vedas* for more than three, or it may be four thousand years, have formed the foundation of the religious and moral life of untold millions of human beings."—*Müller.*

"Do naught to others which if done to thee would cause thee pain; this is the sum of duty."

"To give aid to others, to be kind to all; this is the constant duty of the good."

"One who has gained complete command over himself, gains this world and the next."

"Those who know the Supreme Spirit become immortal."

"The principle of life is in God; for energy of mind constitutes life; and God is this energy."

"A wise man seeketh that which is conformable to his own nature."

"Why grieve for that which is inevitable?"

"Return unto thy home, O Soul; thy sin and shame thou shalt leave behind on earth."

"No man who hath done good goeth unto an evil place."

Zoroaster, Persia: *Believed to have lived between* 1000 *and* 600 *B. C.*

One of the earliest and most noted of the ancient philosophers; founder of the religion of ancient Persia. In the sublimity of his moral precepts, Zoroaster has ever held place among the wisest and best of men.

In the earlier ages there appears to have been no conception of the mind apart from the body.

Between the tenth and sixth centuries B. C. the wisest men of the then civilized world, Zoroaster, Anaxagoras, Pythagoras, Confucius, and, perhaps, the earlier Hebrews, began dimly to discern an element in man distinct from his body. They thought it to be an immortal essence, but fancied that it either returned to the original creating intelligence, as a drop of water is lost in the sea, or that it passed into other bodies, and so lived an immortality of transmigrations.

"This is the sum of all true righteousness, '**Treat others as thou wouldst thyself be treated.**'"

"To all who think good thoughts, speak good words, and do good deeds, Heaven, the best world, belongs."

"In order that our mind may be delighted, and our souls be blest, let our bodies be glorified as well, and let them likewise go openly into Heaven, as the best world of the good, accompanied by righteousness and that which is most beautiful."

Zoroaster.

" Combat thy adversaries with right."

" Do good with all thy might."

" For the penitent there is hope."

A Prayer.—" O, all ye gods! grant me what is greater than all, and still better than all, and more beautiful and more exceedingly precious, Immortality and Uprightness."

Pythagoras, Greece: *about* 580 *B. C.*

Pythagoras first suggested that nature was controlled by fixed laws, instead of being subject to the varying wills of numerous personal agencies or gods; and thus laid the true foundation of all the sciences of nature.

"O man! thou art of the celestial essence of the gods."

"God delights not to afflict the good."

"Bear with patience the lot assigned thee, for what thou callest fortune, is from God."

"Keep thy soul free, thy body pure, and thy reason upright, and thou shalt go to dwell with the gods."

"Ever keep the happy golden mean."

"Let reason guide even thy lowliest actions."

"The highest aim and blessedness of man, is likeness to the Deity."

Confucius, China: *B. C.* 551.

"A man whose memory is cherished by a third portion of the human race."—*Legge.*

"In the practical wisdom of his precepts, he has never been surpassed by any philosopher of any age or nation."

It was said by one of his disciples, "There were four things from which the master was entirely free; he had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egotism."

It does not appear that Confucius had any distinct conception of a Supreme Divinity, nor of immortality, nor, indeed, of the human soul.

"Do unto another what you would he should do unto you; and do not unto another what you would not like if done to yourself. Thou needest only this law alone. It is the foundation and principle of all the rest."

"Love thy neighbor as thyself."

"Let your reason, not your senses, be the rule of your conduct; for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily upon all occasions."

"The attainment of wisdom is the sure guarantee to all durable pleasure and happiness."

"A wise man will always consider his own defects."

Confucius.

"The wise man permits nothing to disturb his equanimity."

"Virtue beautifies the whole person of him who possesses it."

"It is not enough to know virtue, it is necessary to possess it."

"Render to all what is justly their due."

"Be kind and courteous even to those who offend."

"Wouldst thou learn to die contentedly; learn thou first to live wisely."

"What the superior man seeks is in himself; what the small man seeks is in others."

"Man is greater than any system of thought."

"Learning, undigested by thought, is labor lost."

Later Hebrew Scriptures: *Supposed to date prior to* 400 *B. C.*

"Whoso walketh uprightly shall be saved."

"Fear God and keep his commandments, for that is the whole duty of man."

"God giveth to a man that is good in his sight, wisdom and knowledge and joy."

"Get wisdom, get understanding. Wisdom is the principal thing."

"He that getteth wisdom loveth his own soul."

"The excellency of knowledge is that wisdom giveth life to them that have it."

"Better is little with righteousness, than great revenues without right."

"He that ruleth his own spirit is mightier than he who taketh a city."

Later Hebrew Scriptures.

"He that walketh uprightly, walketh surely."

"Say ye to the righteous, that it shall be well with him."

"Understanding is a well-spring of life to him that hath it."

"The way of the just is uprightness."

"Seek good and not evil that ye may live."

"Cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."

"If ye be willing and obedient, ye shall eat of the good of the land."

"Speak every man the truth with his neighbor; and love no false oath."

"The wicked flee when no man pursueth, but the righteous are bold as a lion."

Socrates, Greece: 469 *B. C.*

Zoroaster, Confucius, and the Brahmins had enunciated that grandest of all laws of human conduct, "*Do unto others as you would wish them to do unto you*"; and Pythagoras had taught the divine origin and nature of the soul; but to Socrates, about five centuries before the Christian era, is mankind indebted for the first clear and distinct conception of the soul as an entity, apart from and independent of the body; of its divine and immortal nature; of moral responsibility, and of the rights and authority of truth, reason, and conscience.

Until the time of Socrates, right and wrong had been supposed to be based upon conditions external to ourselves. Socrates declared right, wrong, guilt, and innocence to be conditions of the soul, independent of every outward circumstance.

And from that time onward, reason and conscience have been recognized as the authoritative voice of the divinity within us; and individual rights and individual responsibility hold their place in the intellectual development of man.

Socrates condemned the principle of revenge—of returning evil for evil, an eye for an eye, a tooth for a tooth—and advancing moral conduct to a higher plane, declared unequivocally that "to return evil for evil is not right;" that "it is better to suffer wrong than to do wrong."

"The wisest and best of men."—*Plato.*

"The first martyr of intellectual liberty."—*Macauley.*

"First and wisest of them all."—*Milton.*

"The noble qualities in the soul of Socrates were given him by God."—*J. F. Clarke.*

"There has been a perpetual increase of Socratic influence ever since the death of the Athenian sage."—*T. Parker.*

"Socrates revolutionized the processes of Philosophy."—*Grote.*

Socrates.

"We are not to be anxious about living, but about living well; and to live well is to live honorably and justly."

"I believe we cannot live better than in seeking to become better."

"The end of life is to be like God; and the soul following God will be like him."

"I endeavor to persuade both young and old to take no care for the body or for riches, prior to, or so much as, for the soul, how it may be made most perfect."

"Are you not ashamed of being so anxious for riches and glory, and honor, but take no thought for wisdom and truth and for your own soul, how it may be made most perfect."

"To do evil when one has been evil entreated, is not right."

"To act unjustly is the greatest of evils."

"If I must necessarily either act unjustly or suffer unjustly, I should choose rather to suffer."

"Contentment is natural wealth."

Socrates.

"It is far better to change our opinion than to persevere in an error."

"The really disgraceful ignorance is to think you know what you do not."

"Know this of a truth, no evil can happen to a good man, either in life or after death."

"To a good man nothing is evil, neither when living or dead, nor are his concerns neglected by the gods."

"He who grieves at the approach of death, cannot be a true lover of wisdom, but is a lover of his own body."

"I do not care for death in the slightest degree, if the expression be not too rude, but all my care is to do nothing unjust or unholy."

"The man who has really devoted his life to philosophy, when he is about to die, appears to me on good grounds to have confidence and a firm hope that the greatest good will befall him in the other world."

"I have no fear that our souls will vanish like smoke, or that the dead sleep on forever like Endymion. Our souls are born again. The pure soul, herself invisible, departs to the invisible world, to the divine, the immortal, and the rational, where she dwells in bliss in company

Socrates.

with the gods, released from the errors and follies of men, their fears, their unruly passions, and all evils of humanity."

"O Athenians, I honor and love you, but I shall obey God rather than you."

"Let me follow the intimations of the will of God."

"I am persuaded I am going to the other gods, who are wise and good. For I hope that there is yet something awaiting the dead; some far better lot for the good more than for the wicked."

"As the soul plainly appears to be immortal, no release or salvation from evil can be found, except in the attainment of the highest wisdom and virtue."

A Prayer.—"O, Beloved Pan, and all ye gods whose dwelling is in this place, grant me to be beautiful in soul, and all that I possess of outward things to be at peace with them within. Teach me to think wisdom the only riches, and give me so much wealth, and only so much as a good and holy man could manage or enjoy."

Plato, Greece: *B. C.* 430.

This great philosopher possessed one of the most comprehensive and forcible intellects known in history. He was the discoverer of "*Ideas*," and the father of the "*Philosophy of Mind.*"

The pupil and companion of Socrates, taking the thoughts of his great master as the foundation, he developed a philosophy of man's nature so noble, so profound, and so far-reaching, that to the present time every one who is seeking the truth for himself, feels that Plato best utters the deep longings and searchings of his own soul.

In the writings of Plato, the views of Socrates are so inwoven with his own, that no satisfactory attempt has ever been made to draw any distinctive line between the philosophic principles of the two. It is still the Socratic-Platonic Philosophy.

They taught that the human soul is a divine essence, immortal in its nature; that the cultivation of this intelligent power, by which alone we become cognizant of truth and error, right and wrong; and the pursuit of truth, which they also denominated "wisdom" and "philosophy," was the noblest vocation of man; that there also exists in each mind the power of choice or preference as to what it will or will not do, thus laying the foundation of individual responsibility.

They also recognized that every faculty of the soul and every capability of the body might be abused by excess or neglect, and that somewhere between these extremes lay the intended and legitimate use of every power; as generosity is the mean between parsimony and prodigality; bravery, between cowardice and rashness. This *Golden Mean* they designated "virtue," and the extremes, "vices."

The pursuit of philosophy was, therefore, synonymous with

Plato.

the pursuit of truth; and a life of virtue was the life of wisdom and rectitude. The best Greek and Roman mind, throughout their intellectual periods, followed, substantially, this Greek philosophy.

"Out of Plato come all the things that are still written and debated among men of thought."—*Emerson.*

"Plato's relation to the world is that of a superior spirit, whose good pleasure it is to dwell in it for a time."—*Goethe.*

"The doctrine of a moral sense which apprehends, of itself, the distinctions of right and wrong, *had its origin with Plato.*"

"Certainly the most careless reader cannot help being struck by the persistency with which Plato dwells upon his favorite thought, that this life is only the first stage of an endless existence, and that death is the release of soul from body, which the wise man welcomes with joy. * * *

"A Christian writer could hardly frame a more exalted idea of divinity than that which Plato has expressed in his dialogues. With him the Deity is a being of perfect wisdom and goodness, all-wise, and all-powerful, ruling the world which he has created by the supremacy of his wisdom.

"Saint Augustine calls him his converter, and thanks God that he became acquainted with Plato first and with the Gospel afterwards."—*Collins.*

"Let us say that the cause which led the Supreme Ordainer to produce and compose this universe is that he was good; and he who is good has no species of envy."

"In God is no unrighteousness; and there is nothing more like him than he of us who is most righteous. Do not the heavens declare the glory of God?"

"My mind is myself. To take care of myself is to take care of my mind."

Plato.

"The perfection of man's excellence is to bring his nature as far as is possible into harmony with God; and this can only be done by cultivating the soul, which is the divinest part of us and came to us from heaven. We should honor the soul as being second only to the gods; and the best way to honor it is to make it better."

"Truth is the leader of every good both to gods and men."

"Truth is the beginning of all good; and self-love the greatest of all evils."

"I desire to know the truth and to live as well as I can."

"He who is truly a man ought not to care much how long he lives; all that he leaves to heaven, and thinks how he may best spend such time as is allotted him."

"The just man is just through wisdom."

"In the end the just and temperate man alone is happy."

"Virtue, not happiness, is the true end of life."

"All the gold on earth is of no value against virtue."

Plato.

"Wisdom is ten thousand times better than pleasure."

"The noblest thing that is now said, or shall be said hereafter, is that what is profitable is honorable, and what is hurtful is base."

"Mental baseness is a greater evil than either poverty or disease and bodily deformity."

"The soul makes each of us to be what he is, and the body is only its image and shadow; **and after death, all that is divine in us goes on its way to other gods.**"

"Each man's soul changes, according to the nature of his deeds, for better or for worse."

"The spirit of a prayer is of more worth than any offerings a man may bring."

A Prayer.—"King Jove, give us what is good, whether we pay for it or not; ward off what is dangerous, even though we pray for it."

Aristotle, Greece: *B. C.* 384.

The founder of the physical sciences and of the art of reasoning. He pursued the sciences of Nature rather than that of Mind; and the amount and profundity of his intellectual labor is almost incredible.

He was called by the ancients "The father of those who know."

"The clearest intellect that ever illuminated the world."—*Mueler.*

"One of the most highly gifted intellects of all ages."—*Seeley.*

"We should strive to live up to that divine particle within us which, though it be small in proportionate bulk, yet, in power and dignity, far surpasses all other parts of our nature."

"Reason in comparison with man is something divine, and so is the life of reason divine in comparison with the routine of a man's life."

"**Virtue is the mean between the vice of excess and the vice of deficiency**; as courage is the mean between cowardice and rashness; temperance, between excess and abstinence."

"It is frequently difficult to determine the just mean. No fixed moral rule can be laid down. Each case must be determined by itself by the moral sense."

Cicero, Rome: *B. C.* 106.

Twice Consul, the greatest orator, and one of the most illustrious poets and scholars of Rome. His literary works have, for two thousand years, stood as unsurpassed models in all higher institutions of learning.

"Where is the man who will pretend to call himself a philosopher, and lay down no rules of duty?"

"There is no state of life without its obligations. In their due discharge consists all the nobility, and in their neglect all the disgrace of character."

"There should be no selfish devotion to private interests. We are born not for ourselves only, but for our kindred and fatherland. We owe duties not only to those who have benefited, but those who have wronged us. We should render to all their due; and justice is due even to the lowest of mankind."

"One single day spent well, and in accordance with the precepts of wisdom, were better to be chosen than an immortality of sin."

"The noblest inheritance that can ever be left by a father to a son, far excelling that of all lands and houses, is the fame of his virtues and glorious deeds."

Cicero.

"Follow justice and duty; such a life is the path to heaven."

"Justice consists of no abstract theory, but in upholding society."

"Honor is that unbought grace which adds a lustre to every action."

"In honor are centred all the virtues—wisdom, justice, fortitude, and temperance."

"A life virtuously spent is a perpetual happiness."

"The wise man, ever serene and composed, is moved neither by pain nor sorrow, by fear nor desire. He is equally undisturbed by the malice of enemies, or the inconstancy of fortune."

"They alone can be pronounced happy whose minds are like the tranquil sea—alarmed by no fears, wasted by no griefs, inflamed by no lusts, enervated by no relaxing pleasures; and such serenity, virtue alone can produce."

"Nature has lent us life without fixing the day of payment; and uncertainty is one of the conditions."

"Death is a law, not a penalty."

Seneca, Rome: *About* 8 *B. C.*

"The good man differs from God only in duration."

"Right reason is the perfection of human nature."

"True happiness is to be free from perturbation, to understand our duties toward God and man, to enjoy the present without anxious dependence on the future."

"No man is great or powerful who is not master of himself."

"The great blessings of mankind are within us, and within our reach."

"Virtue is the only immortal thing that belongs to mortality."

"It is an invisible greatness of mind not to be elevated or depressed by fortune."

"It is the excellency of a great mind to ask nothing, to want nothing."

"No virtue is so sacred as to escape malevolence."

Seneca.

"There is no condition of life that debars a man from discharging his duty."

"Teach me my duty to Providence, to my neighbor, and to myself."

"The reward of a thing well done, is to have done it."

"He grieves more than is necessary, who grieves before it is necessary."

"It is a great calamity to have a mind anxious about things to come."

"In every undertaking examine first your own strength, next the enterprise, and third, the persons with whom you have to do. Of these the first is the most important."

"A well-governed stomach is a great part of liberty."

"Wherever death may find us, let it find us innocent."

"Precepts are of great weight, and a few useful ones at hand do more toward a happy life than a whole volume of caution."

Plutarch, Greece: *A. D.* 50.

"Few books of either ancient or modern times have been so extensively read as Plutarch's."

"Plutarch always delights me."—*Henry IV of France.*

"The wisest man of his age."—*Wake.*

"Truth is the greatest good that man can receive, and the goodliest blessing God can give."

"The changes of fortune are of no great importance to the felicity of our life."

"No place can deprive a man of his happiness unless he please, no more than of his virtue and prudence."

"Reason does not attempt to eradicate our passions and affections, only to keep them in due bounds, and reduce them into good order, and so direct them to a good end."

"It is the business of reason to correct the excesses as well as the defects of the passions, thereby guiding to a state of perfect rectitude."

"Virtue consists not in insensibility or total freedom from passion, but in well ordering and keeping them within measure."

"What need is there of grief for those who have gone where there is no pain?"

"It is an impious thing to lament for those whose souls pass immediately into a better and more divine state."

Marcus Aurelius, Rome: *A. D.* 121.

"One of the wisest and best of the Roman Emperors; and one of the noblest and most complete characters of the ancient world."

"Aurelius, both by precept and example, labored to improve himself and others; and we must honor the great man who attempted to show that there is in man's nature, and in the constitution of things, sufficient reason for living a virtuous life." —*Long.*

"From my grandfather Verus, I learned good morals and the government of my temper; from the reputation and the rememberance of my father, modesty and manly character. I observed in him mildness of temper, and unchangeable resolution in the things which he had determined after due deliberation; from my mother, piety and beneficence, and abstinence, not only from evil deeds, but even from evil thoughts; from my governor, to love my kin, to love the truth and justice."

"Begin the morning by saying to thyself, I shall meet the busybody, the ungrateful, arrogant, deceitful, envious, and unsocial. But I who have seen the nature of the good, that it is beautiful, and of the bad, that it is ugly, can be injured by none of them."

"All that is from God is full of providence."

"Nothing is evil which is according to nature."

Marcus Aurelius.

"Follow the divinity which is implanted in thy own breast, saying nothing contrary to the truth, and doing nothing contrary to justice."

"Everything harmonizes with me which harmonizes with thee, O universe! Nothing for me is too early or too late, which is in due time for thee."

"God would not have brought on any man what he has, were it not useful for the whole."

"Nothing will ever happen to me which is not conformable to the nature of the universe."

"If a thing is good to be done or said, do not consider it unworthy of thee. Go straight on following thy own nature and the common nature; the way of both is one."

"If thou findest anything in life better than justice, truth, temperance, and fortitude, turn to it with all thy soul, and enjoy that thou has found the best."

Live with the Gods. And he does live with the Gods who constantly shows to them that his soul is satisfied with that which is assigned to him, and that it does all that reason dictates. For reason is that which God hath given every man for his guide and guardian."

Marcus Aurelius.

"Does any one do wrong? It is to himself that he does the wrong."

"Will this that has happened prevent thee from loving modesty, freedom, and everything else through which man obtains all that is his own?"

"Things themselves touch not the soul, not in the least degree; nor have they any admission to the soul, nor can they turn or move it. The soul turns and moves itself alone."

"Tranquillity is nothing else than the good ordering of the mind."

"Consider that everything that happens, happens justly; and if thou observest carefully thou wilt find it to be so."

"If thy reason does its work, what more dost thou wish?"

"The universe is a confusion, or it is unity, order, and providence; if the former, why should I care to remain in such a disorder; if the latter, then I trust Him who governs."

"The best way of avenging thyself, is not to become like the wrong doer."

"There is no veil over a star."

"Love mankind, follow God."

THE LATER ROMAN, AND THE MIDDLE AGES.

Such, from the earliest historic ages down to the Christian Era, appear to have been the essential principles of belief as touching the mind itself; and such the laws which civilized mankind recognized as the foundation of all obligations, human and divine, and upon which they had rested their morals and their religions.

They had attained to these convictions: that the Creator "is a being of supreme goodness;" that "man is of the same essence as his Maker;" that "the mind is immortal;" that "man's chief duty consists in finding and following the Divine will;" that "the good finally go to dwell with the Gods;" that the great law of humanity is "to do unto others as you would wish others to do unto you;" that "it is better to suffer wrong than to do wrong;" and that "it is not right to return evil for evil."

These lofty conceptions of the Creator and of the principles of moral conduct, have met the approval of all succeeding ages. Clearer conceptions of moral relations have given clearer rules of conduct, but these great principles of the early ages of mankind, still stand as the immovable basis of all that is upright and noble in human character.

Christian ethics, in the first century A. D., added that the Creator of mankind is not merely an all-wise and beneficent gov-

ernor, but "a Divine Father," having an affectionate regard for his children; that his ruling principle is "love;" that the great law of human conduct likewise is "love;" that all the children of earth are brethren, among whom the supreme law is "to love one another," even "to love our enemies," "to do good to them that hate us," "and to forgive injuries."

Humanity was thus placed upon a recognition of universal rights and universal brotherhood.

"That which is now called the Christian religion, existed among the ancients from the planting of the human race—and at no time did not exist. When Christ came, the true religion which had already existed, began to be called Christianity."—*St. Augustine, A. D. 354; the most eminent of the early fathers of the church, and founder of the system of theology which has generally prevail d in the Christian Church from his time to the present.*

Jesus, Judea: *A. D.*

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

"A new commandment I give unto you: That ye love one another."

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

"Ye have heard that it was said by them of old time, Thou shalt not kill; but I say unto you, That whosoever is angry with his brother without cause, shall be in danger of the judgment."

"When thou makest a feast, call the poor, the lame, the blind; and thou shalt be blessed."

"Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

Jesus.

"Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother."

"He that will be great among you, let him be your servant."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Take heed that ye do not your righteousness before men to be seen of them."

"Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven. For where your treasure is, there will be your heart also."

"Take no anxious thought for to-morrow, what ye shall eat or drink, or wherewithal ye shall be clothed, for your heavenly father knoweth ye have need of all these things."

"A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For a tree is known by its fruit."

"If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Early Christian Writings.

In the Christian writings of the first century, little is attempted beyond the amplification and enforcement of the teachings of the great Master. No additional principles of ethics or rules of conduct appear to have been contemplated.

"Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."

"Be kindly affectioned to one another with brotherly love; in honor preferring one another."

"Recompense no man evil for evil."

"We then that are strong ought to bear the infirmities of the weak and not to please ourselves."

"And now abideth faith, hope, and love, these three; but the greatest of these is love."

"Look not every man on his own things, but every man also on the things of others."

"But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another."

"I have learned in whatsoever state I am, therewith to be content."

Early Christian Writings.

"All things work together for good to them that love God."

"If ye suffer for righteousness sake, happy are ye."

"It is better, if the will of God be so, that ye suffer for well-doing than for evil-doing."

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

"To him that knoweth to do good and doeth it not, to him it is sin."

"God is love; and he that dwelleth in love, dwelleth in God, and God in him."

"He that doeth good is of God; but he that doeth evil hath not seen God."

"Little children, let no man deceive you; he that doeth righteousness is righteous."

MODERN ERA.

Early in the Christian era, the Roman Emperors began to call in question the beliefs and practices of the new religion.

Whether this disposition arose from pure intolerance, or from a suspicion of latent disloyalty, may not be fully clear. But, on whatever pretences assumed, the principle that thought and belief were rightfully the subject of supervision and control by the authorities, soon became a leading element of both civil and ecclesiastical government.

In the third century, the declining intellectual power of Europe, —no longer adequate to personal self-control or to the personal determination of the principles of rectitude, nor to the investigation or defence of truth,—accepted the dicta and dogmas of the Councils as a substitute for individual reason and personal responsibility.

Immediately after the Nicene Council, A. D. 325, Constantine pronounced banishment against all who should "*resist the Divine judgment of the Council.*"

In 380, Theodosius, advancing still further, pronounced every one who refused to accept the creed of the Council of Constantinople, "*a rebel against the supreme powers of heaven and earth.*"

A century and a half later, Justinian "*held it no crime to condemn to death a man of a different persuasion.*"

From these premises it was a short step to the death penalty

by judicial procedure; and thenceforth for a thousand years, freedom of thought and of worship were capital crimes.

From the fifth to the fifteenth centuries, the philosophy of personal obligation was overthrown; duty and the authority of reason subverted; liberty of thought denied; the pursuit of truth forbidden; and the utterances of the Councils decreed to be the sole standard of truth, and duty, and right.

Under such servitude, any essential advancement of the race, or the individual was an impossibility; and these long centuries have left little or no record of the intellectual progress of mankind.

An ignorant and intolerant ecclesiasticism arrogated to itself all the wisdom needed by mankind, either for this or for the future life. Original thought no longer existed; and Europe trusted the soul to the keeping of its self appointed guardians, with whom ignorance was the way to Divine favor.

But in the fourteenth century, Wyckliffe, Huss, Jerome, Savonarola, and others, in their lives and teachings gave evidence of coming revolt at this atrocious tyranny.

The translation of the Greek and Latin classics, the invention of printing, and of the mariner's compass; the passage of Good Hope, and the discovery of America, gave a new and powerful impetus to thought. Galileo with his telescope swept away the dogmatic structure of the heavens, and re-established science on the basis of truth. Luther scouted the pretended authority of the Councils, and declared allegiance to God and his reason alone.

Church and State alike, beheld with alarm this dawn of intellectual independence. It menaced the beliefs, the creeds, and institutions hallowed by the usages and reverence of a thousand years. The sword, the fagot, and the rack were called to the

work of extermination. Two centuries of the most relentless, pitiless, and inhuman warfare known to history, with its hecatombs of martyrs in the defence of liberty of thought, and of freedom in the pursuit of truth, attest its determination and its ferocity.

Grotius states the numbers beheaded, strangled, burned, or buried alive in The Netherlands in pursuance of the orders of Charles V, at the appalling number of 100,000; and according to Motley, "the number has never been put at less than 50,000."

In Spain, from the civil establishment of the Inquisition until its abrogation in 1808, authorities place the numbers of those burned alive at 31,000, and the number tortured and punished at 300,000.

Such, in part, to say nothing of Switzerland and France, Germany and England, was the cost at which modern civilization sought to recover the lost rights of the soul.

But when, at last, the weary struggle of the 16th and 17th centuries came to its close, civilized Europe and America were once again—nominally—in possession of freedom of thought, freedom of worship, the rights of private judgment and the pursuit of truth, with allegiance acknowledged only to God and to individual reason, as had been affirmed from the beginning by the great teachers of mankind to be God's ordained way of life for his children.

[With the renaissance of thought came the inevitable result—a disavowal of all ecclesiastical authority in matters of opinion, and of all beliefs founded on such authority—a movement neither temporary nor local; a part of the great historic movement of the human race; a progress towards a clearer light and a diviner life; one to be thankful for, not to be regretted; to be aided by the Christian clergy, not restrained; guided, not repressed.—*Lyman Abbott.*]

Martin Luther, Germany: *A. D.* 1483.

"Unless you convince my reason * * * I cannot, and I will not retract! For it is not safe for a man to go against his moral sense."

Thus rang out, like a bugle-blast through every Star and Inquisition Chamber of Europe, the defiant and indignant war-cry of this intrepid leader of human rights and liberties; to the end of time, the war-cry of all brave and aspiring souls.

In this reasserted personal independence came the dawn of a new civilization, a new religion, and a happier age for mankind.

Montaigne, France: *A. D.* 1533.

"Montaigne's essays rank among the few great books of the world."—*Cates.*

"A book which has hardly been second in influence to any of the modern world."—*Saintsbury.*

"There is hardly any human book extant so fit as this to teach men what they are."—*Marquis of Halifax.*

"In the truest sense an original mind. The first person who led the way to moral history among moderns."—*Hazlitt.*

"In the civil wars of France, Montaigne alone, among all the French gentry, kept his castle gates unbarred, and made his personal integrity as good at least as a regiment."—*Emerson.*

"The sovereign precept is to conform to nature."

"Nature always gives better laws than we ourselves make."

"Nature is a gentle guide, but not more gentle than prudent and just."

"They who say there is no excess in virtue, only play upon words, forasmuch as it is no virtue when it becomes excess. The archer that shoots over the mark, misses as much as he who falls short."

"It is not a soul, it is not a body, we are training up, it is a man."

"They are best skilled who can regulate and control their liberty."

"The virtue of the soul does not consist in flying high, but in walking orderly."

Montaigne.

"One should be able to do everything, but love to do only the good."

"Obstinacy and contention are qualities pertaining to, and best becoming, a mean soul."

"Common opinion, like cranes, follows what has gone before."

"Life in itself, is neither good nor ill; it is the scene of good or ill as we make it."

"Miracles appear to be so according to our ignorance of nature."

"Let the philosophers say what they will, the main thing at which we all aim, even in virtue itself, is pleasure."

"Nothing can be grievous that is but once."

"He that is everywhere, is nowhere."

"I care not so much what I am in the opinion of others, as what I am in my own."

"What is entrusted to my secrecy I religiously conceal, but I take as few such trusts as I can."

Montaigne.

"The sick man is not to be pitied who has the cure in his own sleeve."

"It is a wretched thing to depend upon others."

"The most certain sign of wisdom is a continued cheerfulness."

"Wisdom calms and appeases the storms and tempests of the soul."

"It is a great rudeness to controvert everything that is not agreeable to our views."

"Let him be satisfied with correcting himself, and not seem to condemn in another what he would not in himself."

"Above all learn to acquiesce in the truth as soon as discovered."

"The fairest lives, in my opinion, are those which regularly accommodate themselves to the common and human model, without miracle, without extravagance."

Lord Bacon, England: *A. D.* 1561.

"An intellect at once the most capacious and profound that ever appeared among men."

"The power and compass of such a mind must be an object of admiration to all succeeding ages."—*Playfair.*

"The greatest man of his time."—*Frazer's Mag.*

"The mind is the man. A man is but what he knoweth."

"The sovereignty of man lieth in knowledge."

"A man's nature runs either to herbs or to weeds; therefore let him seasonably water the one and destroy the other."

"A man that hath no virtue in himself, ever envieth virtue in others."

"No pleasure is comparable to the standing upon the vantage ground of truth."

"Clear and round dealing is the honor of man's nature."

"Certainly the ablest men that ever were, have had all an openness and frankness of dealing."

"There is no vice that doth so cover a man with shame as to be found false."

Lord Bacon.

"The pleasures of the intellect are greater than the pleasures of the affections."

"In all superstition, wise men follow fools."

"Reading maketh a full man, conference a ready man, and writing an exact man."

"I cannot call riches better than the baggage of virtue."

"The unforced opinions of young men, are the best materials for prophecy."

Shakespeare, England: *A. D.* 1564.

"Be just and fear not;
Let all the ends thou aimst at be thy country's,
Thy God's, and truth's; then if thou fall'st
Thou fall'st a blessed martyr."

"Had I served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies."—*Woolsey.*

"Thrice is he armed who hath his quarrel just."

"Love thyself last. Cherish those hearts that hate thee."

"Love all, trust a few, do wrong to none."

"Truth needs no color; beauty, no pencil."

"Truth loves open dealing."

"We are born to do benefits."

"The purest treasure mortal lives afford, is a spotless reputation."

Descartes, France: *A. D.* 1596.

A century later than Luther, Descartes, still more unqualifiedly, asserts the most unlimited independence of thought, and the most absolute supremacy of reason.

"The philosophy of Descartes forms one of the great landmarks in the history of free thought."

"He worked a greater change in metaphysical thought than any other modern philosopher; and gave a wonderful impulse to philosophical inquiry."

"There is a path that leads to truth so surely, that any one who will follow it must needs reach the goal, whether his capacity be great or small. And there is one guiding rule by which a man may always find this path, and keep himself from straying when he has found it. This golden rule is:

"Give unqualified assent to no propositions but those the truth of which is so clear and distinct that they cannot be doubted."

"Never accept anything for true which you do not clearly know to be such."

"We ought never to allow ourselves to be persuaded of the truth of anything, unless on the evidence of our reason."

"I have never observed that any truth before unknown, has been brought to light by the disputations that are practiced in the schools."

John Milton, England: *A. D.* 1608.

"The foremost man of all this world."—*Gilfillan.*
"Great among the greatest, and good among the best."
"Thy soul was like a star, and dwelt apart.
Thou hadst a voice whose sound was like the sea."
—*Wordsworth.*

"One of the most intrepid of English thinkers and theologians."—*Masson.*

"The greatest burden in the world is superstition, not only of the ceremonies in the church, but of imaginary and scare-crow sins at home."

"Nor love thy life, nor hate; but, what thou livest,
Live well; how long or short, permit to heaven."

"God toward thee hath done his part, do thine."

"Best are all things as the will of God ordained them."

"God doth not need
Either man's work, or his own gifts; who best
Bears his mild yoke, they serve him best.
They also serve, who only stand and wait."

"Each act is rightliest done,
Not when it must, but when it may be best."

"Love leads up to heaven, and is both the way and the guide."

Jacques Benigne Bossuet, France: *A. D.* 1627.

"One of the most powerful of modern writers."

"Whence comes to my intelligence this impression, so pure, of truth? Whence come to it, those immutable rules that govern reasoning, that form manners, by which it discovers the secret proportions of figures and movements? Whence come to it, in a word, those eternal truths which I have considered so much?"

"Do the triangles, the squares, the circles, that I rudely trace on paper, impress upon my mind their proportions and their relations? Or are there others whose perfect trueness produces this effect? Where have I seen these circles and these triangles so true, I, who am not sure of ever having seen a perfectly regular figure, and, nevertheless, understand this regularity so perfectly?"

"Are there somewhere, either in the world or out of the world, triangles or circles existing with this perfect regularity, whereby it could be impressed upon my mind? And do these same rules of reasoning and conduct also exist in some place, whence they communicate to me their immutable truths?"

"It is an astonishing thing that man understands so many truths, without understanding at the same time, that all truth comes from God, that it is in God, that it is God himself."

Sir William Temple, England: *A. D.* 1628.

"I could never understand how religious men come to put so great weight upon those points of belief which men have never agreed in, and so little upon those of virtue and morality, in which they have hardly ever disagreed."

"Belief is no more in a man's power than his stature; and he that tells me I must change my opinion for his, without arguments that have the force of conviction, may as well tell me I must change the color of my eyes."

"The way to future happiness has been perpetually disputed throughout the world, and must be left at last to the impressions made upon every man's belief and conscience."

"I know no duty in religion more generally agreed on, nor more justly required by God, than a perfect submission to his will in all things; nor do I think any disposition of mind can either please him more, or become us better, than that of being satisfied with all he gives, and contented with all he takes away."

"In this world, there is nothing perfectly good."

John Locke, England: *A. D.* 1632.

"Locke's works mark an epoch in the history of Philosophy."
"No one has done more towards the recalling of philosophy from barbarism into the use and practice of the world."
—*Shaftesbury.*

"Few writers have contributed more to rectify prejudice, to undermine established errors, to diffuse a just mode of thinking, and to excite a fearless spirit of inquiry."—*Sir James Macintosh.*

"Reason is natural revelation, so that he who takes away reason to make way for revelation, puts out the light of both."

"The faculty of reasoning seldom or never deceives those who trust to it."

"However often the understanding may mistake, it can own no other guide but reason, nor blindly submit to the will and dictates of another."

"Morality influences men's lives, and gives a bias to all their action."

"Let your will lead whither necessity would drive, and you will always preserve your liberty."

"Truth scarce ever yet carried it by vote anywhere at its first appearance. But truth, like gold, is not the less so for being newly brought out of the mine."

"One should not dispute with a man who, either through stupidity or shamelessness, denies plain and visible truths."

"Every man should let alone others' prejudices, and examine his own."

Joseph Addison, England: *A. D.* 1672.

"His essays form an epoch in literary history, and have exerted a powerful and salutary moral influence."—*Thomas.*

"He restored virtue to its dignity, and taught innocence not to be ashamed."—*Dr. Johnson.*

"What can the man fear, who takes care in all his actions to please a being that is omnipotent."

"The person who lives with this constant and habitual regard to the great superintendent of the world, is indeed sure that no real evil can come into his lot."

"There cannot be a stronger argument that God has designed us for a state of future happiness, and for that heaven which he has revealed to us, than that he has thus naturally qualified the soul for it, and made it capable of receiving so much bliss."

"He never would have made such faculties in vain, and have endowed us with powers that were not to be exerted on such objects as are suited to them."

"A good conscience is to the soul what health is to the body."

"The two great ornaments of virtue, which show her in the most advantageous views, and make her altogether lovely, are cheerfulness and good nature."

"No kind of life is so happy as that which is full of hope."

Dr. Isaac Watts, England: *A. D.* 1674.

"A name never to be pronounced without reverence by any lover of pure Christianity, or by any well-wisher of mankind."

"Have the courage to retract any mistake, and confess any error you may have made."

"It is better not to judge than to judge falsely."

"Be not frightened nor provoked at opinions different from your own. Believe that it is possible to learn something from persons much below yourself."

"Never remain in ignorance for want of asking. God and man are ready to teach the meek and humble."

"Be not so ready to charge ignorance, or mistake, upon others as to suspect yourself of it."

"Genius without labor and study, will never make a man of knowledge and wisdom."

"Exaggerated speech makes one careless of the truth."

"But after all, let this be a fixed point with us, that our own reflection and judgment alone must determine how far we should receive that of which books and men inform us, and how far they are worthy of our assent and credit."

Edward Young, England: *A. D.* 1681.

"The night thoughts present to our admiration many noble and sublime passages, where the poet speaks as from inspiration —with the voice of one crying in the wilderness—of life, death, and immortality."

"Plain sense but rarely leads us far astray."

"The man who consecrates his hours
By vigorous effort and an honest aim,
At once he draws the sting of life and death.
He walks with nature and her paths are peace."

"To hope the best, is pious, brave, and wise."

"That life is long that answers life's great end."

"Wishing, of all employments, is the worst."

"The smoothest course of nature, has its pains."

"Nor are foes wanting to the best on earth."

"Reserve will wound thy friendship, and distrust destroy it."

"Judge before friendship, then confide till death."

"Too low they build, who build beneath the stars."

Emanuel Swedenborg, Sweden: *A. D.* 1688.

"Swedenborg, of all men in recent ages, stands eminently for the translator of nature into thought."—*Emerson.*

"The man's mind is the man himself."

"The divine resides with man in the faculty of being wise and of loving."

"In consequence of the divine essence itself being love and wisdom, all things in the universe have relation to goodness and truth; for all that proceeds from love is goodness, and all that proceeds from wisdom is truth."

"A man is not a man by virtue of his face and body, but by virtue of his understanding and will."

"Faith induced by miracles is not faith but persuasion, for there is nothing rational in it."

"It is no more possible for anyone to be forced to believe, than to be forced to think a thing is so and so, when it is not so. Hence, to force a man to divine worship by threats and punishments is hurtful."

"If, when a man dies, his ruling love is for good, he goes to heaven among his like; if his ruling love is for evil, he goes to hell among his like."

Benjamin Franklin, America: *A. D.* 1706.

"Remarkable for his practical wisdom and sound judgment."

"My rule is to go straightforward in doing what appears to me to be right, leaving the consequences to providence."

"There is no happiness but in a virtuous and self-approving conduct."

"Virtue is the best guard against the many unavoidable ills incident to us."

"Be studious in your profession, and you will be learned. Be industrious and frugal, and you will be rich. Be sober and temperate, and you will be healthy. Be, in general, virtuous, and you will be happy."

"Wouldst thou enjoy a long life, a healthy body, and a vigorous mind, and be acquainted with the works of God, labor in the first place to bring the appetite to reason."

"Sloth, like rust, consumes faster than labor wears; the used key is always bright."

"God gives all things to industry."

Dr. Samuel Johnson, England: *A. D.* 1709.

"In massive force of understanding, multifarious knowledge, sagacity, and moral intrepidity, no writer of the eighteenth century surpassed Dr. Johnson."

"He brought more mind to every subject, and had a greater variety of knowledge ready for all occasions, than almost any other man."—*Bp. Gleig.*

"A man of vast learning and of masculine grasp of thought."

"Nothing can be great which is not right."

"Reason, of all subordinate things, is the noblest and greatest."

"The province of reason is to advise, not to compel."

"Nothing which reason condemns can be suitable to the dignity of the human mind."

"To him who lives well every form of life is good."

"Deviation from nature is deviation from happiness."

"The way to be happy is to live according to nature, in obedience to that universal and unalterable law with which every heart is originally impressed."

"This at least is the present reward of virtuous conduct, that no unlucky consequence can oblige us to repent it."

"Integrity, without knowledge, is weak and useless; and knowledge, without integrity, is dangerous and dreadful."

"Ignorance, when voluntary, is criminal."

Dr. Samuel Johnson.

"He that lives well in the world, is better than he who lives well in a monastery."

"Wealth cannot confer greatness, for nothing can make that great, which the decree of nature has ordained to be little."

"He who waits to do a great deal of good at once, will never do anything."

"Life has no pleasure greater or higher than that of friendship."

"Friendship is seldom lasting but between equals."

"The promises of hope are more valuable than the gifts of fortune."

"To tell our own secrets is generally folly, but to communicate those with which we are trusted, is treachery."

"Questioning is not the mode of conversation among gentlemen."

"Gratitude is a fruit of great cultivation. You do not find it among gross people."

"My friend, clear your mind of cant."

"Human life everywhere, is a state in which much is to be endured."

"The basis of all excellence is truth."

"It matters not how a man dies but how he lives."

Emmanuel Kant, Germany: *A. D.* 1724.

"One of the greatest and most influential metaphysicians of all time."

"The greatest philosopher of the 18th century."—*Adamson.*

"His critical philosophy has been regarded as distinctly the greatest intellectual achievement of the century."—*Carlyle.*

"In respect of its probable influence on the moral culture of Europe, it stands on a line with the Reformation."—*Schlegel.*

"On earth there is nothing great but Man; in man there is nothing great but Mind."

"I lay down this position as requiring no proof. Everything a man fancies he can do over and above good moral conduct in order to make himself acceptable to God, is mere false worship of the Deity."

"Whether mankind be found worthy of love or not, a practical principle of good will is a duty mutually owed by all men to one another."

"There can be no fundamental and more certain mode of pleasing the invisible power which governs the world, at least, in order to be happy in another world, than virtuous conduct."

"Act always so that the immediate motive of thy will may become a universal rule for all intelligent beings."

"Whoever will suggest to me a good action left undone, him will I thank, though he suggest it even in my last hour."

Goethe, Germany: *A. D.* 1749.

"An intellectual giant."

"The patriarch of German literature."

"Not only the greatest poet of Germany; he is one of the greatest poets of all ages—the teacher of ages yet unborn."—*O. Browning.*

"We have, once again, the courage to stand with firm feet upon God's earth, and feel ourselves in our divinely endowed human nature."

"Human nature possesses wonderful powers, and has some good thing in readiness for us when we least hope for it."

"A noble man, in whose soul God has placed the capability for future greatness of character and elevation of mind, will, by familiar intercourse with the elevated natures of the ancient Greeks and Romans every day, make a visible approximation to similar greatness."

"To feel or respect a great personality, one must be something one's self."

"All that is great and skilful exists with the minority."

"Nothing is more terrible than active ignorance."

"Every soul is a piece of eternity, and the few years it is bound to the earthly body do not make it old."

Fichte, Germany: *A. D.* 1762.

"One of the greatest philosophers of modern times."
"His works conferred a priceless benefit on the human race, and made every man his debtor."—*Goethe.*

"Without morality happiness is impossible."

"To live truly means to think truly and discern the truth."

"Not merely to know, but, according to thy knowledge, to do, is thy vocation.

"Life is blessedness itself. It cannot be otherwise, for life is love, and the form and power of life consist in love and spring from love. Love and blessedness are absolutely one and the same."

"My conviction is, that man is not ordained to misery, but that he may become a partaker in peace, tranquillity, and blessedness here below, everywhere and forever, if he but will to be so. This blessedness, however, cannot be superadded to him by any outward power, nor by any miracle of any outward power, but he must lay hold of it himself, and with his own hands."

"To the truly moral and religious man, everything that comes to pass, is the will of God with him, and therefore the best that can possibly come to pass."

"In the struggle of mind with mind, he always triumphs who is the highest and best man."

William Ellery Channing, America: *A. D.* 1780.

"He possessed in an eminent degree that comprehensive sympathy which belongs to great and gifted natures."

"Unquestionably the finest writer of his age."—*Frazer's Magazine.*

"Accept what approves itself clearly to your own mind. Teach nothing because others teach it."

"Self-culture begins in a deliberate and solemn resolution that we will make the most and best of the powers which God has given us."

"The first grand condition of intellectual success, is a willingness to receive the truth, no matter how it bears on one's self."

"The greatest man is he who chooses the right."

"Every human being is intended to have a character of its own, to be what no other is, to do what no other can. Let him not enslave his conscience to others, but act with the freedom, strength, and dignity of one whose highest law is in his own breast.

"Our danger is that we shall substitute the consciences of others for our own. All virtue lies in individual action, in inward energy, in self-determination. There is no moral worth in being swept away by a crowd, even towards the best of objects. Nothing morally great or good springs from imitation."

William Ellery Channing.

"He who continues to be passively moulded, prolongs his infancy to his tomb."

"Let us not disparage that nature which is common to all men. He who possesses the divine powers of soul is a great being, be his place what it may."

"It matters little what or where we are now, for we can conquer a better lot."

"It is not the quantity but the quality which determines the mind's dignity."

"A good man's piety and virtue are not distinct possessions; they are himself."

"The human mind and the divine law are not distinct and disconnected things. The divine will is in harmony with our nature. One spirit runs through all our affections, as far as they are pure; and love to mankind, directed aright, is the germ and element of love to the Divinity. We even think that our love of nature has an affinity with the love of God, and was meant as a preparation for it."

"What a sublime doctrine it is, that goodness cherished now, is eternal life already entered upon."

Cousin, France: *A. D.* 1792.

"The greatest philosopher of France."—*Sir Wm. Hamilton.*
"A writer whose pointed periods have touched the chords of modern society and thrilled through the minds of thousands in almost every quarter of the civilized world."—*Edinb. Review.*

"From Plato to Leibnitz, the greatest metaphysicians have thought that absolute truth is an attribute of absolute being."

"Truth is incomprehensible without God, as God is incomprehensible without truth. Truth is placed between human intelligence and the supreme intelligence as a kind of mediator. The more you know of truth, the more you know of God."

"The sciences, so far from turning us away from religion, conduct us to it."

"Physics with their laws, mathematics with their sublime ideas, especially philosophy, which cannot take a single step without encountering universal principles and necessary principles, are so many stages on the way to Deity."

"Truth is, in some sort, lent to human reason, but it belongs to a totally different reason, to wit, that supreme, eternal, uncreated reason which is God himself. Truth in us, is nothing less than our object; in God it is one

Cousin.

of his attributes, as well as justice, holiness, and mercy. God exists, and so far as he exists, he thinks, and his thoughts are truths, eternal as himself, which are reflected in the laws of the universe, which the reason of man has received the power to attain."

"It is a singular but incontestable fact, that as soon as reason has conceived truth, the soul attaches itself to it, and loves it. It is a wonderful thing that a being strayed into one corner of the universe, alone charged with sustaining himself against so many obstacles, who it would seem has enough to do to think of himself, to preserve and somewhat embellish his life, is capable of loving what is not related to him, and exists only in an invisible world."

"In fact it is the infinite we love, while we believe we are loving finite things, even while loving truth, beauty, virtue."

"The most important duty, that which governs all others, is the duty of remaining master of one's self."

"It is by the government of himself that man is great."

Cousin.

"Man must, before everything else, occupy himself with his intelligence."

"True liberty does not consist in doing what we will, but in doing what we have a right to do."

"It is necessary to labor to return the soul to God better than we received it."

"Let us repeat that in death as in life, the soul is sure to find God, and that with God all is just, all is good."

Bryant, America: *A. D.* 1794.

" O thou great Movement of the Universe,
That bearest, silently, this visible scene
Into night's shadow and the streaming rays
Of starlight, whither art thou bearing me?
I feel the mighty current sweep me on,
Yet know not whither.
Oh! beyond that bourne,
In the vast cycle of being which begins
At that broad threshold, with what fairer forms
Shall the great law of change and progress clothe
Its workings? Gently—so have good men taught—
Gently, and without grief, the old shall glide
Into the new; the eternal flow of things,
Like a bright river of the fields of heaven,
Shall journey onward in perpetual peace."

" Hast thou not glimpses, in the twilight here,
Of mountains where immortal morn prevails?
Comes there not, through the silence, to thine ear
A gentle rustling of the morning gales;
A murmur, wafted from that glorious shore,
Of streams and water-banks forever fair,
More musical in that celestial air?" .

Carlyle, England: *A. D.* 1795.

"Blessed is the man who has found his work; let him ask no other blessedness."

"The end of man is an action, and not a thought, though it were the noblest."

"What is the use of health or of life, if not to do some work therewith."

"Not what I have, but what I do, is my kingdom."

"Work thou in well doing. Infinite is the help man can yield to man."

"From the lowest depth there is a path to the loftiest height."

"Silence is the element in which great things fashion themselves together."

"Thought will not work except in silence."

"The understanding is indeed thy window, too clear thou canst not make it."

"Pierce through the time-element, glance into the eternal; believe what thou findest written in the sanctuaries of man's soul, even as all thinkers, in all ages have devoutly read it there, that Time and Space are not God but the creations of God."

Carlyle.

"Seest thou therein any glimpse of Immortality? **O Heaven, know of a truth that only time-shadows have perished or are perishable**; that the *real Being* of whatever was, or is, and whatever will be, *is* even now and forever. Believe it thou must; understand it thou canst not."

"The one end, essence, and use of all religions, past, present, and to come, was this only, to keep that same moral conscience or inner light of ours alive and strong."

"The universe is but one vast symbol of God; nay, if thou wouldst have it, what is man himself but a symbol of God?

"The highest of all possessions is that of self-help."

"All objects are as windows through which the philosophic eye looks into Infinitude itself."

"Where else is the God's presence manifested, not to our eyes only, but to our hearts, as in our fellow-man?"

"Great men are the fire-pillars in this dark pilgrimage of mankind."

Mann, Horace, America: *A. D.* 1796.

"Knowledge has its boundary line where it abuts on ignorance. On the outside of that line are ignorance and miracles; on the inside of it are science and no miracles."

"Instil into the mind the love of truth as the supreme good."

"The greatest temporal blessing ever enjoyed by man, is religious liberty."

"No man can worship, intelligently, any more of God than he knows."

"There is no other conceivable privation to be compared with an ignorance of our Creator."

"It matters not, in any good sense, what men profess; the same question recurs, Do they know and obey the will of God?"

"Man has a spontaneous presentiment of immortality."

"It is well to think well; it is divine to act well."

"I hold treason against free speech to be an incomparable crime."

Emerson, Ralph Waldo, America: *A. D.* 1803.

"The most far-seeing intellect America has yet produced."
"The most celebrated of American philosophers."

"The only right is that which is after my constitution; the only wrong, what is against it."

"Into every intelligence there is a door, which is never closed, through which the Creator passes."

"Character is best where no hands but Nature's have been laid on it."

"God and Nature are altogether sincere."

"Whenever the sentiment of right comes in, it takes precedence of everything else."

"He who would be a great soul in future, must be a great soul now."

"Truth is the summit of being."

"Rectitude is a continual victory."

"The essence of greatness is the perception that virtue is enough."

"The moral sentiment alone is omnipotent."

"The world exists for the education of each man."

Emerson, Ralph Waldo.

"The world is nothing ; the man is all."

"So far as a man thinks, he is free."

"As long as any man exists, there is need of him."

"A man is a man only as he makes life and nature happier to us."

"We can only be valued as we make ourselves valuable."

"Work is victory."

"Self-trust is the first secret of success. Rely on yourself."

"Be and not seem."

"Shallow men believe in luck; strong men believe in cause and effect."

"Speak what you think now in hard words; and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day."

"The whole of heraldry and chivalry is in courtesy."

"Culture opens the sense of beauty."

Emerson, Ralph Waldo.

"Nature is loved by what is best in us."

"Though we travel the world over to find the beautiful, we must carry it with us or we find it not."

"A beautiful behavior is better than a beautiful form."

"Write it upon your heart that every day is the best day of all the year."

"In general, every evil to which we do not succumb, is a benefactor."

"You cannot do wrong without suffering wrong."

"Nothing can bring you peace but yourself."

"If you would lift me you must be on higher ground."

"Do not craze yourself with thinking, but go about your business anywhere."

"I look upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character."

"As we are so we associate. The good by affinity seek the good; the vile by affinity, the vile. Thus by their own volition, souls proceed into heaven, into hell."

Hawthorne, America: *A. D.* 1804.

"God does not let us live anywhere or anyhow on earth without something of heaven near at hand."

"I look out of the window and think, 'O, perfect day! O, beautiful world! O, good God!' And such a day is the promise of a blissful eternity. Our Creator would never have made such weather, and given us the deep heart to enjoy it, above and beyond all thought, if he had not meant us to be immortal."

"I suppose people never feel so much like angels as when doing the little good they may."

"What we need for our happiness is often near at hand, if we but knew how to seek it."

"*Precept:* To do nothing against one's genius."

Longfellow, America: *A. D.* 1807.

"O what a glory doth this world put on
For him who, with fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent!"

"O fear not in a world like this,
And thou shalt know ere long,
How a sublime a thing it is
To suffer and be strong."

"Enjoy the spring of Love and Youth,
To some good angel leave the rest."

"Let us be patient! These severe afflictions
Not from the ground arise,
But often times celestial benedictions
Assume this dark disguise."

"Patience; accomplish thy labor; accomplish thy work of affection!
Sorrow and silence are strong, and patient endurance is godlike."

Lincoln, America: *A. D.* 1809.

"Whatever shall appear to be God's will, that will I do."

"Come what will I will keep my faith with friend and foe."

"Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

"With malice towards none, with charity for all, with firmness in the right as God gives us to see the right."

"I have many times been driven to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of those about me seemed insufficient for that day."

"I have not willingly planted a thorn in any man's bosom."

Parker, America: *A. D.* 1810.

"The great work of mankind on earth is to live a manly life, to use, discipline, develop, and enjoy every limb of the body, every faculty of the spirit, each in its just proportion, all in their proper place."

"A man who has lived here a manly life, must enter the next under the most favorable circumstances. To such a one no revolution appears needed."

"The healthy eye does not turn more naturally to the light, than the honest mind turns toward the truth."

"All nature is but an exhibition of God to the senses. The powers of Nature, gravitation, electricity, growth, are but modes of God's action. Nature is moved by the first mover, and thus reflects God's image. To study the laws of nature, is, therefore, to study the modes of God's action."

"It is the belief of mankind that we shall all live forever. This is not the doctrine of Christianity alone; the Greeks and Romans believed it long before Christ. The idea of immortality is born in us, and the higher we advance in wisdom, goodness, and piety, the larger the place it holds in our experience and inward life."

Greeley, America: *A. D.* 1811.

"At the basis of all Morality, all Knowledge, all lofty Endeavor, lies the truth that God reigns."

"He who lives mainly to himself and his kindred, cannot truly be said to live to God."

"Wealth, employed only or mainly to subserve personal ends, is, in its nature, incompatible with a true life."

"All vice, all transgression, roots itself in this fundamental error, that the laws of the universe, * * * may, in this particular instance, be evaded."

"Everywhere, in all cases, virtue secures happiness and vice produces misery."

"Virtue is not an effort, but a law of nature, like gravitation."

"He has lived to little purpose indeed, who has not long since realized that wealth and renown are not the true ends of life."

"The vital principle which must be the basis of a true life, is forgetfulness of self in aspiration for the general good."

"To do right, for the sake of right, is the true precept."

Beecher, H. W., America: *A. D.* 1818.

"Right living will produce right thinking."

"Greatness lies not in being strong, but in the right using of strength."

"The strength of a man consists in finding out the way God is going, and in going that way himself."

"A man with God on his side is in the majority though he be alone."

"Liberty is the soul's right to breathe, and when it cannot take a long breath, laws are girded too tight."

"People say, 'How fortunate that things have turned out just as they have,' as if God did not arrange the whole."

"It is the heart that makes a man rich. He is rich or poor according to what he is, not what he has."

"The way to avoid evil is not by maiming our passions, but by compelling them to yield their vigor to our moral nature."

"The truest self-respect, is to not to think of self."

Beecher.

"Where there is love in the heart there are rainbows in the eyes which cover every black cloud with gorgeous hues."

"Manly regret for wrong never weakens, but always strengthens the heart."

"Do the best you can where you are, and when that is accomplished God will open a door to a higher sphere."

"It is not work that kills men, it is worry."

"There are many troubles which you cannot cure by Bible and Hymn-book, but which you can cure by a good perspiration and a breath of fresh air."

"Doctrine is nothing but the skin of truth set up and stuffed."

"This being shut up by ecclesiasticism to a narrow way of coming to God, has stifled many a soul."

Ruskin, England: *A. D.* 1819.

"As you know more of the created world, you will find that the true will of its Maker is, that its creatures should be happy."

"Every pleasure got otherwise than God meant it—got cheaply, thievingly, and swiftly, when he has ordered that it should be got dearly, honestly, and slowly—turns into a venomous load."

"Seize hold of God's hand, and look full in the face of His creation, and there is nothing he will not enable you to achieve."

"Wheresoever the search after truth begins, there life begins. Wheresoever that search ceases, there life ceases."

"No road to any good knowledge is wholly among the lilies and the grass. There is rough climbing to be done always."

"Under all sorrow there is the force of virtue; over all ruin, the restoring charity of God."

"Resolve that you will be men in usefulness as well as in strength."

Ruskin.

"Nothing is done beautifully which is done in rivalship; nor nobly which is done in pride."

"Do not think of your own faults, still less of other's faults; in every person who comes near you, look for what is good and strong; honor that—rejoice in it—and as you can, try to imitate it."

"It is only by labor that thought can be made healthy."

"When I hear a young man spoken of as a great genius, the first question I ask about him is, always, *Does he work?*"

"See that no day passes in which you do not make yourself a somewhat better creature."

"The weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to his race forever."

"Be assured that endurance is nobler than strength, and patience than beauty."

"The man who has a determined resolution to do his duty in every instance, and who adheres steadily to his resolution is a perfect man."

—*Ried.*

"Only what we have wrought into our character during life, can we take away with us."

—*Humboldt.*

"Let us with caution indulge the supposition that morality can be maintained without religion."—*Washington.*

"The most fruitful and elevating influence I have ever seemed to meet, has been my impression of obligation to God."—*Webster.*

"That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love."

"Love betters what is best."—*Wordsworth.*

"Happiness depends little upon political institutions, and much on the temper and regulation of our own minds."—*Macaulay.*

"Life is neither a pain nor a pleasure, but serious business, which it is our duty to carry through and conclude with honor."—*de Tocqueville.*

"There is a strong tie between the Americans and myself—the utter determination not to give up rights and freedom to any earthly power whatever."—*Kossuth.*

"There is one proposition in which the whole matter, as it is relevant to human duty, may be summed up; that all our works, alike inward and outward, great and small, ought to be done in obedience to God."—*Gladstone.*

"The highest greatness, surviving time and stone, is that which proceeds from the soul."

—*Sumner.*

"In all matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration. On the other hand, in matters of the intellect, do not pretend that conclusions are certain, which are not demonstrated or demonstrable.

"IF A MAN KEEP WHOLE AND UNDEFILED THESE PRINCIPLES, WHATEVER THE FUTURE MAY HAVE IN STORE FOR HIM, HE SHALL NOT BE ASHAMED TO LOOK THE UNIVERSE IN THE FACE."—*Huxley.*

SUMMARY.

The consensus of these Great Teachers of Mankind may be summarized substantially as follows:

1. That the universe was created and is sustained by a Supreme Governing Intelligence.

2. That the thoughts of this Supreme Intelligence, through which the universe was originated and is perpetuated, are what are known to us as the Laws of Nature, or Truths.

3. That all created nature is the expression of the Divine Thought.

4. That the intelligent part of man, that is, his mind or soul, is of the same spiritual essence as the Supreme Intelligence.

5. That the human mind is endowed, first, with the capability of intelligently apprehending Truth or Divine Thought; and, second, when distinctly recognized as Truth, with an instinctive love for it as one of the most priceless possessions of the soul.

6. That the relation of God to man is that of a benign father to his children.

7. That the recognition of the thoughts of the Father and the filial endeavor to follow them by a wise and proper use of all the faculties of the mind, and the powers of the body, is acceptable conduct in man, and constitutes Religion, Rectitude, or Virtue.

8. That the Creator has constituted Reason, the sole criterion in each man for himself, of all that he may or may not do, that he ought or ought not to do, under any and all conditions or circumstances.

9. That the mere sentiment or impulse of right, justice, mercy, love, or any other virtue, is not sufficient ground of assent or action. Every act must first have the unqualified approval of Reason. An act assented to against the judgment, is neither virtuous, permissible, nor excusable.

10. That the instincts and tendencies implanted by the Creator in his creatures, are expressions of his wishes; but these, as well as the sentiments, affections, and every virtuous purpose, are all subordinate to the approval of a clear and unprejudiced judgment. And what that judgment decrees, may not be called in question, but by the Being who gave it.

11. That the man who, in sincerity and good faith, follows the Guide placed within him, is fully in the line of conduct intended by his Maker, and may safely trust with him his present and his

future life, and all its interests. And he who fails or fears to abide by this Divine Monitor abdicates his manhood.

12. That the greatest source of evil among men, is a selfish disregard of the rights of others.

13. That, as it was in the beginning, is now, and ever shall be, in the Divine and Eternal Order of the Universe, UPRIGHT CONDUCT **is far more than all sacrifices, immolations, penances, prayers, confessions, ceremonials, creeds, or beliefs.**

At best, life is, and ever must be, to our finite grasp, largely a mystery. Yet sorrow remains an ever-present portion of our human lot, and sympathy an ever-present duty.

However worthy, therefore, may be the achievement of place, power, fame, or fortune, the greatest and noblest soul of earth is he who, accepting the Divine allotment, seeks to bring his life into the fullest accord, as he is able to discern it, with the Supreme Order immediately around him; and to contribute his uttermost to the welfare of his fellow-men.

CONCLUDING HISTORICAL NOTE.

The eighteenth and nineteenth centuries, of all historic time, have made the most positive advance toward the civil, intellectual, and religious rights of man; and toward a knowledge of the Nature and the Laws of Mind. Their close finds the individual freedom wrought out in the sixteenth and seventeenth centuries, to a large extent an actual possession of the more advanced portions of mankind.

Its most complete achievement has been won, and still abides in the land of Luther; Frederick the Great, alone of all the sovereigns of Europe, having declared, a century ago, "that in his dominions, no man should be questioned as to his religion."

Recently the people of France have placed themselves, as to liberty of thought, abreast the people of Germany.

England still cherishes her religious disabilities; America lingers in the waning shadow of sectarian and social ostracism; whilst Spain yet glories in the Inquisition and in the deeds of her blood-stained princes and priesthood.

Yet the progress of mankind along the centuries, leads to the

hope that on this corner-stone of the absolute freedom of the soul, laid with such heroism and self-sacrifice, this divine birthright of every child of earth to the unquestioned possession of his own thought—that on this corner-stone, at no distant day, will arise the magnificent temple of absolute intellectual liberty, whence shall issue for the coming ages, all laws, institutions, and religions.

In this new-found freedom of the soul in all its activities, modern thought turns again to the great quest of all philosophic mind from the days of Socrates and Plato onward—the relation of the Human to the Divine, the nature of Truth, Duty, and Right, and the laws of higher thought and truer life, in the assurance that to him who seeks in sincerity, "the Divine is not far from each one of us,"—that it is within us: **that the Supreme Law FOR man is that implanted IN man.**

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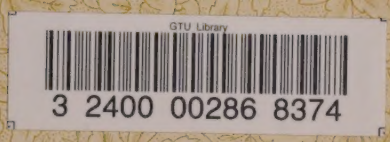

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